life and perception, or understanding, natural and unconscious, essentially belonging to it; and that sense and conscious reason or understanding in animals, arises only from the accidental modification of this fundamental life of matter by organization.

We conclude, therefore, that if these two Atheistic hypotheses, which are found to be the most considerable, be once confuted, the reality of all Atheism will be *ipso facto* confuted ; there being indeed nothing more requisite to a thorough confutation of Atheism, than the proving of these two things : first, that life and understanding are not essential to matter, as such; and, secondly, that they can never possibly rise out of any mixture or modification of dead and stupid matter whatsoever. The reason of which assertion is, because all Atheists, as was before observed, are mere CorporealistS, of which there can be but these two sorts; either such as make life to be.essential to matter, and therefore to be ingenerable and in-, corruptible; or else such as suppose life and every thing besides .A*? *airoioq,* the bare substance of matter, or extended bulk, to be merely accidental, generable, or corruptible, as rising out of some mixture or modification of it. Andas the proving of those two things will overthrow all Atheism, so it will likewise lay a clear

foundation
for the demonstrating of a Deity distinct frpjn.the corporeal world. '

xxxv. Now that life and perception, or understanding, should be essential to matter, as such, or that all senseless ma^er should be perfectly and infallibly wise (though without consciousness) as to all its own congruiiies and capabilities, which